A Grammatical Account of अग्नि सूक्तम् [ऋग्वेद संहिता (1.1.1)]
A Grammatical Account of Agni Sūktam [ṛgveda saṁhitā (1.1.1)]

रामकृष्ण जनस्वामि
Rāmakṛṣṇa Janasvāmi
17-Jun-08

ऋषिः मधुच्छन्दा वैश्वामित्रः	छन्दः गायत्री	देवता अग्निः
ṛṣiḥ madhucchandā vaiśvāmitraḥ	chandaḥ gāyatrī	devatā agniḥ

Introduction:
As with our previous works, we hope that the present work is useful to readers who would like to carryout their own interpretation of various classical and vedic sanskrit texts. Agni Suktam is the first hymn in the oldest of the vedas, the Rig Veda and is addressed to Agni, the fire-god, who is considered a cosmic power, who protects and guides human beings towards perfection. In what follows, we have included the original Sanskrit text along with the transliterated text for each Rig Vedic hymn. Svarita, Anudatta and Udatta marks are also shown in the original Sanskrit hymns to facilitate proper pronuciation and recitation. Sandhi dissected versions should be of immense help before an interpretation of various words is undertaken. As opposed to classical Sanskrit, Vedic sanskrit is somewhat less structured and a careful reader will find not infrequent violation of grammatical rules in the texts. Still, the grammar works of Macdonnel [3] and Whitney [5] should be paticularly useful in interpreting vedic texts in a meaningful way.

Mantra 1:

अ॒ग्निमी॑ळे पु॒रोहि॑तं य॒ज्ञस्य॑ दे॒वमृ॒त्विज॑म्। होता॑रं रत्न॒धात॑मम्॥ १॥
a॒gnimī॑ḷe pu॒rohi॑taṁ ya॒jñasya॑ de॒vamṛ॒tvija॑m । hotā॑raṁ ratna॒dhāta॑mam ।।1।।

सन्धि विग्रह--अग्निम् ईडे पुरोहितम् यज्ञस्य देवम् ऋत्विजम् होतारम् रत्नधातमम्
sandhi vigraha--agnim īḍe purohitam yajñasya devam ṛtvijam hotāram ratnadhātamam

Word Meanings:

अग्निम् = Fire God (acc. sg. of अग्निः, m.)

ईडे = I glorify (1st. sg. pr. of root ईड् , 2A= to praise, to glorify)

पुरोहितम् = high priest, one who is first appointed [acc. sg. of cpd. पुरो (first) + हित (

appointed, ppp. of root धा, 3P)]

यज्ञस्य = of sacrifice (gen. sg. of यज्ञः, m.)

देवम् = the divine (acc. sg. of देवः, m.)

ऋत्विजम् = ministrant, priest (acc. sg. of ऋत्विज्, m.)

होतारम् = an offerer (acc. sg. of होतृ, m.)

रत्नधातमम् = holder of greatest jewels [acc. sg. of cpd. रत्नानाम् (gen. pl. of रत्नम्, n.)

+ धा (m. holder) + तम (marker of superlative degree)]

Translation: I glorify Agni, the high priest of sacrifice, the divine, the ministrant, who is the offerer and possessor of greatest wealth.

Mantra 2:

अग्निः पूर्वेभिर्ऋषिभिरीड्यो नूतनैरुत। स देवाँ एह वक्षति॥२॥
agniḥ pūrvebhirṛṣibhirīḍyo nūtanairuta । sa devāṁ eha vakṣati ।।2।।

सन्धि विग्रह--आग्निः पूर्वेभिः ऋषिभिः ईड्यः नूतनैः उत सः देवान् इह वक्षति
sandhi vigraha--āgniḥ pūrvebhiḥ ṛṣibhiḥ īḍyaḥ nūtanaiḥ uta saḥ devān iha vakṣati

Word Meanings:

अग्निः = Fire God (nom. sg. of अग्निः, m.)

पूर्वेभिः = by ancient (instr. pl. of pronoun पूर्व)

ऋषिभिः = by sages (instr pl. of ऋषिः, m.)

नूतनैः = by new (instr. pl. of नूतन, n.)

ईड्यः = worthy to be praised (nom. sg. of pot. part. of root ईड्, 2A = to praise)

उत = and, also (ind.)

सः = he, that (nom. sg. of तद्)

देवान् = Gods (acc. sg. of देवः, m.)

इह = here in time, place or direction (ind.)

वक्षति = he accumulates (3rd. sg. pr. of root वक्ष्, 1P = to accumulate)

Translation: May that Agni, who is worthy to be praised by ancient and modern

sages, gather the Gods here.

Mantra 3:

अग्निना रयिमश्नवत् पोषमेव दिवेदिवे। यशसं वीरवत्तमम्॥३॥
agninā rayimaśnavat poṣameva divedive । yaśasaṁ vīravattamam ।।3।।

सन्धि विग्रह--अग्निना रयिम् अश्नवत् पोषम् एव दिवेदिवे यशसम् वीरवत्तमम्
sandhi vigraha--agninā rayim aśnavat poṣam eva divedive yaśasam vīravattamam

Word Meanings:

अग्निना = by Agni (instr. sg. of अग्निः, m.)

रयिम् = property, treasure (acc. sg. of रयि, m.)

अश्नवत् = obtains, gets (3p. sg. subj. of root अश्, 5P = to get)

पोषम् = growth, increase (acc. sg. of पोषः, m.)

एव = very (ind.)

दिवेदिवे = day by day (loc. sg. of दिव, n.)

यशसम् = fame (acc. sg. of यशस्, n.)

वीरवत्तमम् = abounding in men/horses or in progeny [acc. sg. of cpd. वीरवत् (m. having sons) + superlative तम]

Translation: Through Agni, one gets lot of wealth that increases day by day. One gets fame and the best progeny.

Mantra 4:

अग्ने यं यज्ञमध्वरं विश्वतः परिभूरसि। स इद्देवेषु गच्छति॥४॥
agne yaṁ yajñamadhvaraṁ viśvataḥ paribhūrasi । sa iddeveṣu gacchati ।।4।।

सन्धि विग्रह--अग्ने यम् यज्ञम् अध्वरम् विश्वतः परिभूः असि सः इत् देवेषु गच्छति
sandhi vigraha--agne yaṁ yajñamadhvaram viśvataḥ paribhūḥ asi saḥ it deveṣu gacchati

Word Meanings:

अग्ने = O Agni (voc. sg. of अग्नि, m.)

यम् = which (acc. sg. of यः, m.)

यज्ञम् = sacrifice (acc. sg. of यज्ञः, m.)

अध्वरम् = not injuring (acc. sg. of अध्वरः, m.)

विश्वतः = on all sides (ind.)

परिभूः = surrounding, pervading (nom. sg. of परिभूः, m.)

असि = you are (2nd. sg. pr. of root अस्, 2P = to be)

सः = that (acc. sg. of pronoun तद्)

इद् = indeed, assuredly (ind., similar meaning as एव)

देवेषु = in gods (loc. pl. of देवः, m.)

गच्छति = reaches (3rd sg. pr. of root गम्, 1P = to go)

Translation: O Agni, you are surrounding the non-violent sacrifice on all sides, that which indeed reaches (in) the gods.

Mantra 5:

अग्निर्होता कविक्रतुः सत्यश्चित्रश्रवस्तमः। देवो देवेभिरागमत्॥५॥
agnirhotā kavikratuḥ satyaścitraśravastamaḥ । devo devebhirāgamat ।।5।।

सन्धि विग्रह--अग्निः होता कविक्रतुः सत्यः चित्रश्रवस्तमः देवः देवेभिः आगमत्
sandhi vigraha--agniḥ hotā kavikratuḥ satyaḥ citraśravastamaḥ devaḥ devebhiḥ āgamat

Word Meanings:

अग्निः = Fire (nom sg. of अग्निः, m.)

होता = sacrificer/priest (nom. sg. of होतृ, m.)

कविक्रतुः = one who possesses immense wisdom [nom. sg. of cpd. कविम् + क्रतुः]

सत्यः = true (nom. sg. of सत्यः, m.)

चित्रश्रवस्तमः = one who has most distinguished fame [nom. sg. Kd. cpd. चित्र (n. distinguished) + श्रवस् (m. fame) + तम (superlative sign)]

देवः = god (nom. sg. of देवः, m.)

देवेभिः = with the gods (instr. pl. of देवः, m.)

आगमत् = may he come (3p. sg. subj. Aor. of root आगम्, 1P = to come)

Translation: May Agni, the sacrificer, one who possesses immense wisdom, he who is true, has most distinguished fame, is divine, come hither with the gods.

Mantra 6:

यदङ्ग दाशुषे त्वमग्ने भद्रं करिष्यसि। तवेतत्सत्यमङ्गिरः॥६॥
yadaṅga dāśuṣe tvamagne bhadraṁ kariṣyasi । tavetatsatyamaṅgiraḥ ।।6।।

सन्धि विग्रह--यत् अङ्ग दाशुषे त्वम् अग्ने भद्रम् करिष्यसि तव इत् तत् सत्यम् अङ्गिरः
sandhi vigraha--yat aṅga dāśuṣe tvam agne bhadram kariṣyasi tava it tat satyam aṅgiraḥ

Word Meanings:

यत् = which (acc. sg. of यत्, n.)

अङ्ग = things, possessions (acc. sg. of अङ्ग, n.)

दाशुषे = you bestow (2nd sg. pr. of root दाश्, 8A = to bestow, to give)

त्वम् = you (nom. sg. of pronoun युष्मत्)

अग्ने = O Agni (voc. sg. of अग्निः, m.)

भद्रम् = fortune (nom. sg. of भद्रम्, n.)

करिष्यसि = you will do (2nd. sg. per. fut. of root कृ, 8U = to do)

तव = your (gen. sg. of pronoun युष्मत्)

इत् = indeed (ind.)

तत् = that (acc. sg. of तद्, n.)

सत्यम् = truth, essence (nom. sg. of सत्यम्, n.)

अङ्गिरस् = O Angiras, Epithet of Agni (also of Devas in general)

Translation: O Agni, whatever good you will do and whatever possessions you bestow (upon the worshipper), that, O Angiras, is indeed your essence.

Mantra 7:

उप त्वाग्ने दिवेदिवे दोषावस्तर्धिया वयम्। नमो भरन्त एमसि॥७॥
upa tvāgne divedive doṣāvastardhiyā vayam । namo bharanta emasi ।।7।।

सन्धि विग्रह--उप त्वा अग्ने दिवेदिवे दोषावस्तर् धिया वयम् नमः भरन्तः एमसि
sandhi vigraha--upa tvā agne divedive doṣāvastar dhiyā vayam namaḥ bharantaḥ emasi

Word Meanings:

उप = near (ind.)

त्वा = thee (acc. sg. of pronoun युश्मत्)

दोषावस्तः = illuminer of darkness [voc. sg. of cpd. दोषयाः (f. of darkness) + वस्तृ (m. illuminer)]

धिया = by thought (instr. sg. of धी, f.)

वयम् = we all (nom. pl. of pronoun अस्मद्)

नमः = salutation, abeisance (nom. sg. of नमः, m.)

भरन्तः = while bearing (nom. pl. of भरत् = pap. of root भृ, 1P = to carry, to bear)

एमसि = we approach (1p. pl. pr. of अ + root ई = ए, 2P = to approach)

Translation: O Agni, the illuminer (dispeller) of darkness, we approach near thee (thy vicinity) with thought (willingness), day by day, while bearing obeisance.

Mantra 8:

रजन्तमध्वराणां गोपामृतस्य दीदिविम्। वर्धमानं स्वे दमे॥८॥
rajantamadhvaraṇāṁ gopāmṛtasya dīdivim । vardhamānaṁ sve dame ।।8।।

सन्धि विग्रह--राजन्तम् अध्वराणाम् गोपाम् ऋतस्य दीदिविम् वर्धमानम् स्वे दमे
sandhi vigraha--rājantam adhvarāṇām gopām ṛtasya dīdivim vardhamānam sve dame

Word Meanings:

राजन्तम् = shining (acc. sg. of राजत् = pap. of root राज्, 1P = to shine, to be illustrious)

अध्वराणाम् = of non-injuring sacrifices (gen. pl. of अध्वरः, m.)

गोपाम् = protector (acc. sg. of गोपः, m.)

ऋतस्य = of order, of truth, of righteousness (gen. sg. of ऋतं, m.)

दीदिविम् = bright, shining (acc. sg. of दीदिविः, m.)

वर्धमानम् = increasing, growing (acc. sg. of वर्धमान्, n.)

स्वे = in own (loc. sg. of स्व)

दमे = in house, in dwelling (loc. sg. of दमः, m.)

Translation: (We approach) Thee, the shining (the radiant), the protector of non-injuring sacrifices, growing in your own dwelling, the bright star of truth.

Mantra 9:

स नः पितेव सूनवेऽग्ने सूपायनो भव। सचस्वा नः स्वस्तये॥९॥
sa naḥ piteva sūnave'gne sūpāyano bhava । sacasvā naḥ svastaye ।।9।।

सन्धि विग्रह--स नः पिता इव सूनवे अग्ने सूपयनः भव सचस्वा नः स्वस्तये
sandhi vigraha--sa naḥ pitā iva sūnave agne sūpayanaḥ bhava sacasvā naḥ svastaye

Word Meanings:

स = emphatic particle

नः = to us (dat. pl. of pronoun अस्मद्)

पिता = father (nom. sg. of पितृ, m.)

इव = like (ind.)

सूनवे = to son (dat. sg. of सूनु, m.)

सूपायनः = easily accessible, adj.

भव = you be (2nd. sg. imp. of root भू, 1P)

सचस्वा = you accompany (2nd. sg. imp. of root सच्, 1A = to accompany, to be associated with)

स्वस्तये = for well being (dat. sg. of स्वस्ति, n.)

Translation: O Agni, be easily accesible to us, like a father to his son. Accompany us for our well being.

Glossary:
A, Aatmanepada verb
abl., ablative
absol., absolutive
acc., accusative
adj., adjective
adv., adverb
aor., aorist

BV cpd.,bahuvriihi compound
caus., causative
DV cpd., Dvandva compound
Dvg cpd., Dvigu compound
dat., dative
des., desiderative
dl., dual
esp., especially
f., feminine
abl., ablative
fut., future tense
gen., genetive
gdv., gerundive or potential past participle
imp., imperative mood
imperf., imperfect tense
ind., indeclinable
indic., indicative
ifc., in fine compositi
inf., infinitive
instr., instrumental
interrog., interrogative
irreg., irregular
KD cpd., Karmadharaya compound
lit., literally
loc., locative
m., masculine
n., neuter
nom., nominative
P., Parasmaipada verb
p. past tense
per. fut., periphrastic future
pap., past active participle
ppp., past passive participle
pl., plural
pot., potential mood
pr., present indicative
sg., singular
subj., subjunctive mood
TP cpd., Tatpurusha compound
UPP cpd., Upapada compound
voc., vocative

REFERENCES

[1] R. Antoine, *A Sanskrit Manual for High Schools*, Pts. I and II, Calcutta, India: Xavier Publications, 1992.

[2] R. P. Goldman and S. J. Sutherland, *Devavaanipraveshika: An Introduction to*

Sanskrit Language, Berkeley: Univ. California Press, 1987.

[3] A. A. Macdonnell, *A Vedic Grammar for Students*, Delhi, India: Motilal Banarsidass Publishers, 1916.

[4] Sir Monier Monier-Williams, *A Sanskrit-English Dictionary*, Delhi, India: Motilal Banarsidass Publishers, 1899.

[5] W. D. Whitney, *Sanskrit Grammar*, Delhi, India: Motilal Banarsidass Publishers, 1924.